# SERMONS AND SERVICES IN THE CHURCHES.

The Reverend Doctor Jesse Bowman Young on the Call of Abraham -"Asking for the Old Paths," by the Reverend Josephus Stephan-The Reverend W. D. Bolton on "The Saviour's Call to Sinful Men"-"Christianity as a Progressive Faith," by the Reverend C. N. Moller-The Reverend R. D. Snyder on "The Character of

The Reverend Doctor Jesse Bowman Young preached at Lindell Avenue Methodist Church yesterday morning about the call of Abraham into the service of God. The speaker showed that each of the material things made by the Creator has its divincly appointed mission of usefulness, and he added: "Much more is it God's purpose that man, his most cherished work, shall be a blessing.

"Asking for the Old Paths" was the theme of the Reverend Jesephus Stephan at Mount Auburn M. F. Church, South, jast evening. The sermon dwelt chiefly on modern theories which the preacher asserted often lead away from the truth. He said that the only true and safe teachings are those given in the Scriptures, and that, though the manner of life taught therein may not be easy, it is the one which leads

At Carondelet Baptist Church yesterday the Reverend W. D. Boiton preached on The Savior's Call to Shafal Men." Referring to that part of his text which says "I will give you rest," he said: "Heavenly rest is not so much escape from heartaches, church troubles, strikers' riots. Chinese massacres and internedue strife, but it is to see life as God sees ii, feel toward men as God feels, to learn what is God's will, then do it. It is in this labor and heavy-inden life that Jesus promises rest-that rest of soul which conquers self and overcomes till the end."

The Reverend C. N. Moller preached at St. John's Episcopal Church yesterday

about the practical workings of Christian principles as exemplified in the life of the Apostle Paul. He declared that the principles set forth by Christ are the real foundation of all true progress, either in the individual or in the community. The essential thing, he asserted, is to give one's self completely to the task of pressing forward along the way God has marked cut.

"What Manner of Man Is This?" were the words of the text taken last right by the Reverend R. D. Snyder at the Methodist Church in Jennings for a sermon on the character of Christ. The preacher spoke of Jesus as a religious leader and a personal power among men everywhere and told of the miracles performed in his lifetime, closing with the words: "The whole universe heard his voice and obeyed; yet he was obedient-obedient unto death, even the death of the cross."

for this prize, for life's great struggle in the high calling of God in Christ Jesus."

The Reverend Josephus Stephan, paster f Mount Auburn M. H. Church, South, reached last evening at First Methodist burch, in the absence of the paster, Dec-

phase of the same misleading signboards on the way of life. They repudiate God's word as authoritative teaching, divinely in-spired, and hence try to take from us the only thing we have upon which to base our

faith, and leave us to the more subjective ideas of human beings like ourselves. They make void the necessity of a vicarious

superstructure, which can pass muster at the bar of reason, can ever be erected. "What the soul needs and must have is

"What the soul needs and must have is a revelation and a religion which have in them the matks of certainty. Vagaries and fancies and guesses will never do. They never satisfy in life, and certainty not in death. There is an infinite distance between a theory and a fact. Theories easily mustiply, they come and go with the chance of time. But the fact of Christ's religion, which has transformed individuals and nations is as unchangeable, in its principles as the God who provided it.

"This way is the only way, because it is the old way. It is not the right way simply because it is old, for not all old things are right things. It is the right way because it has been so proven by long experience. It is not an experiment. It has been tried by the ages and proven true and efficacious.

present moment is given with overwhelming power.

"It is the right way because it is the good way. Isaiah calls it 'the way holiness.' The unclean shall not pass over it. In all the methods of salvation, this is the only one which clearly and positively demands purity of heart, and at the same time makes provision by which the polisted soul can find cleausing. God's remedy—the blood of Christ—alone is found adequate in all the history of the world. This was the great object in instituting this way, and it must be the characteristic of all who are in it. The demand is, "Be ye holy, for I am hely." It is the narrow way, but it leads to eternal life.

CHURCH ARE BEST.'

"OLD PATHS OF THE

#### WORDS OF ST. PAUL THAT POINT TO TRUE PROGRESS.

The Reverend C. N. Moller, rector of St. John's Episcopal Church, preached yester-day morning, taking his text from Phil. iii, 13 and 14: "This one thing I do. Forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark for the of the high cailing of God in Christ

"St. Paul, in his epistle to the Philippians, writes in a most intensely interesting way about the practical working of the principles of the doctrine of Christ in his own life. He refers to himself as naturally as frail and weak as any of his converts, and et he shows the secret of his power to he of the practice of what he preached con-erning Christ and his kingdom. The words of our text reveal what St. Paul has proved of personal experience to be the true meta-d for development of character and the ower of progress.

od for development of character and the power of progress.

"This is an age of progress an age of reaching forward and pressing on for a prize. The listense activity of the minds and nodices of men and women have given the civilized world a power of production unknown before. The blessed fruits of industry and enterprise have distinguished Christian nations and proclaimed Christianity to be the power of progressive life. Forgetting those things which are behind and reaching forward to those things which are before sounds like some inspired motto for the new century.

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The literature of former years, the last century methods, may become obsolete and seem old-fashioned and behind the times, but Christ and the gospel and the apostolic fellowship ever lead the world of progress. The Elble is a book of progress from Eden to Mount Calvary, from Mount Calvary to Pentecost. St. Paul's words are an inspiration to the truly progressive life of to-day as to the life of centuries ago.

"When we mention the progress of the centuries men ordinarily think of mere material progress, the advance of sedence and art, the development of culture and intellectual life. We are thankful for those ovidences of the blessing of God, but St. Paul points on to higher forms of progress than that which consists of utilizing and fashioning matter. And what can be said of godies are also the progress in the development of culture and intellectual life. We are thankful for those ovidences of the blessing of God, but St. Paul points on to higher forms of progress than the development of culture and mindelectual life. We are thankful for those ovidences are an all the consists of utilizing and fashions. The following progress in the development of culture and well and the progress that substi that substitutes intellectual activity for moral and spiritual energy? What is the effect of progress in the development of natural gifts that sinks to selfish, aimless energy, leaving to men of ofttimes inferior ability the inspiration and direction of true

progress?
"Men talk of progress that gives no honor to virtue or power to conscience, and that cannot reach forward beyond the grave, but, like the wages of sin, sinks mto death. There are those who, in the name of progress, have brought forth Christ decked ake ress, have brought forth Christ decked take a pagan god with the garlanis of a vain and blasphemous imagination and chain to see a smile of approval on he unbeliefs and immoralities of this modern world. All this so-called progress 's but the spirit of reaction against the truly progressive work of Christ in human society and the human soul. The world cannot improve on the apostolic teaching. Jesus Christ is the take existency to-day and forever, and he vesterday, to-day and forever, and his words shall never pass away. St. Pau s sage is for the men and women of this ern world as for the converts of old

The expression of the principles of the "The expression of the principles of the doctrine of Christ is the expression of that which lies back of all true progress and is its life and inspiration. St. Paul's method for the truly progressive life is simple and direct. He throws himself heart and mind and soul and strength into the purpose of his life. He repeats what has become a well-known axiom of human experience—there can be no success without concentration of effort.

The Christian experience proves more and more the hopeless toll of trying to

The Christian experience proves more and more the hopeless toil of trying to live two lives the weariness and sorrow and disappointment of trying to blend what will not mix, the vanity of trying to work will not mix, the vanity of trying to work two ways at once. The kingdom of heaven and his rightcousness must stand in the truly progressive life before all other things.

"Now, the one thing that St. Paul does "Now, the one thing that St. Paul does "now which can base muster at

w, the one thing that St. Paul does

truly progressive life before all other things.

"Now, the one thing that St. Paul does is 'to forget those things which are before.' He is telling us all how to go on to the heights of being that await us and win our crown.

"How many men, feeling the inspiration of high ideals, have, like the poet, 'tried to climb the hill where perpetual similization,' have rebelled against the demunitupon their strength and impatient in the path of bitter experience and discomfitted pride. They have found the life of progress not always the life of present happiness. Sullen they have found the life of progress not always the life of present happiness. Sullen they have brooked as over a hopeless task and they fall back to the plain where men were never intended to live—that plain of low thoughts and mean motives and feeble looking back, with cowardly distrust in self and God.

"The results of making light of sin have proved had enough, but the harm of brooding over the past is worse. Remorse ruins souls as it did the soul of Judas, and has kept. God only knows, how many men and women from the blessed knowledge and uplifting power of the forgiving and strengthening love of God. St. Paul forgets those things which are behind. He does not cry over split water. He does not waste his energy lamenting about lost funocence or youth or become doubtful and confused amid the distractions of a single world. He forgets all but the great purpose of his life, to reach forward toward those things which are before, to press on for the mark of the prize of the high calling of God in Christ Jesus. It is the calling to restore God's likeness in human clearacter. It is the calling to ultimate perfection, and no true Christian can aim at anything less. The method of progress is inspired by the fact that it is the high calling of God in Christ Jesus. St. It is the calling to restore God's likeness in human clearacter. It is the calling to the forgets in human clearacter. It is the calling to the forgets and nobler things which are before. Finally

rcumstances.
have taken into our lives the
St. Paul's words we shall never

clare to all the world the divinity, the ex-cellency, and the blessedness of the life we have found in the Lord Jenus Christ."

### **REST WHICH WE NEED IS** WITHIN THE GRASP OF ALL.

The Reverend W. D. Bolton, paster of Caronidelet Rapitist Church, preached year terday on the subject "The Savior's Cail to Sinful Men." He spoke from the text Matthew, xi, 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In part he saud: "The shadows of the cross had failer upon Jesus; the via dolorosa was plainty leading to the grave. John the Baptist was beginning to doubt and waver, the multiplies were threatening and nurresonable. ginning to doubt and western and universimable, bees were threatening and universimable, ad unbelief was potenting those whem he ad taught. Under these consistions with awayanax view of all its work, he propunes the awful wrath and judgment writing the impenitent and then in love and metery issues this call for all to come no him and be saved from sinful univest

the religious may be grievod; necessionly than loving; more so tarian than is, and more materialistic than spirituite. Many have become too liberat, ying the Scripture and the power of i they are berdered with 'isms' and a which faschate for the mament. With lith, scholarship and influence, or with crty, duliness and arrogance men have yen to become efficient, but without real personal Christ they are not suf-

The supernatural savier is needed. He "The supernatural savior is necessary, is a necessary,
"Men are two-lived creatures, having a body, living by food, light and exercise; having a soul, coffined within, dead for lack of communion with Got. His self-chosen, godless life has perverted all his course. Self-esteem is essential to noble character and not to be extinguished, yet sinful perversity has made this faculty self-emeit and in many instances enthroned self in the place of God. Acquisitiveness is not vicinis and tends to progress and usefulness, yet this good faculty has become covertousness and invariebousness. And so with all the faculties—sin reigns and men are heavy laden.

faculties—sin reigns and men are dead.

While men are dead in sins and total depravity reigns, yet the Jendmess and depravity is not scaled, not beyond the reach of the savior's call to salvation and rest. It is said that musicians are forbidden to play the old Swiss tunes in the presence of Swiss soldiers because if they hear the old meloriles, so well loved unears the bills of Switzerland, they desert at once and fly home. Though under other flags their learts forget not the native bills. The bursh heart, stained by the temptor and buried in sin, can be quickened by the savior's call and restored by grace. Wonderost leve of God, that sent a savior to call sinful wanderers back home!

"Conspicuous is the promise in this call: I will give you rest." The world and effect Judaism was giving forment instead of rest. Abraham and their fathers had rested their souls in Judaism, but under the new regime, in the fullness of time, better things were promised. The law, the rites and sacrifices were not sufficient, and new Jesus premises a sufficiency. This rest promised is not inactivity, not a cessation of benevolent deeds, much prayerfulness and growth in grace. The rest-giving savior is ushered in a serving age. He brings no promise of rest to the voluntary idler, the tramp in rags or the tramp in unearried wealth. This is a promise of rest, not from toll, but in toll. The world promises rest by removing toll or securing from tempation. Sin ailures by offering rest in unrestrained passions and self-indulgence. Lawlossness of fers rest and peace in anarchy, but they all full and entail increasingly more unrest and bitter remorse. The savior came right into toil, brought rest into it and effect freely this blessed rest to all the warry and heavy laden—a rest attending only success or therough congertation.

"The mest restful Christian is the one in the bottest of Christian warfare. Happithurch, in the absence of the pastor, twotor J. H. Early, who is taking a vacation.
"Asking for the Old Potten," was the subject
of his sermon, taking as his text: "Stand ye
in the ways, and see, and ask for the eid
paths, where is the good way, and walk
therein, and ye shall find rest for your
souls." Jer. vi. 16. In part, he said:

"The revealed message of a supernatural
religion, through Jesus Christ, is fully
adapted to human wants and can hever be
supplied by anything else or improved on as
a panacca for the human beart in its extreme spiritual needs. Truth, to be such,
must be unchangeable and without admixture of error. More than mere intrinsic
truth is this-truth designed, adapted and
verified in the saving of any and every individual who responds to its demands.

"No progress or culture can touch man's

laden—a rest attending only success or thorough congecration.

"The most restful Christian is the one in the hottest of Christian warfare. Happiness and rest are not in being, nor in not being, but in becoming more plous, and heaven ity, but in becoming more plous, and hecoming more efficient in bringing the reign of God on earth, in saving souls from eternal ruin. Heavenly rest is not so much escaping heartaches, church troubles, strikers' riots. Chinese massacres and internecine strife; it is not to let the 'cup pass,' nor remove the 'thorn,' but it is to see life as God sees it, feel toward men as God feels, to learn what God's will is, then to do it. It is in this labor and heavy-laden life that Jesus promises rest, that rest of soul that conquers self and evercomes till the end.

the end.

"The Jew must cut loose from his old rituals, the sinner must leave his sin, the weaking must leave his weakness and come when this call is heard. The terms are a complete surrender of self to the divine caller. One must come to Jesus, take are a complete surrender of self to the divine caller. One must come to Jesus, take into his soul the divine spark of life and find therein the only abiding, overcoming rest. The fitness for coming is faith in the caller and repentance toward God. The terms are come, come as the sick to a physician, as a child to its parent. Come, not with self-plans, self-faith, or self-notions about the mystery and a thousand other things, but come as He calls, take what He offers learn His teachings and the promised has ever needed his faithful Jeremiah to call the church back to her great principles.

"Each age has its peculiar form of antagonism to the truth. What is subtle and potent in one in unadapted and poweriess in another. Resides a general tendency to formalism, as in the past, there is a subtle and refined skepticism, characteristic of the times. Satan comes as an angel of light, deceiving the very elect, marking out his multiplied paths under the guise of religion, all of them sophistical substitutes of the old-fashioned religion of Christ. The effectiveness of this deception is in the admixture of error with truth, professing, through a jugglery of words, to accept much that has been taught, but to have better interpretation and theory. Take, for instance, Spiritualism, which appropriates some of the Bible, Christian Science, more of it, both by false interpretation, and higher criticism still more, by which men are applying irreverent and rationalistic standards in the interpretation of truth. Then there is that larger class who, in and through the church, are teaching and following such theories for repentance, reformation for regeneration, imputed parity for imported purity, and multiplied phase of the same misleading signboards on the way of life. They repudiate God's word a authoritative teaching, divinely inoffers, learn His teachings and the promised rest shall be given, the rest of Paul and Stephen. Lather and Knox—the rest of

### **CREATOR WISHES MAN** TO BE A BLESSING.

At Lindell Avenue Methodist Episcope "The call of Abraham, which samineted him to start out into an unknown region and undertake the responsibility of leadership in a new venture for the human family, was one of the turning points of history. Out of it came, directly or indirectly, the establishment of the Jewish nation, it has safered books which we the writing of the sacred books which we call the Old Testament, the birth of the Redeemer, the preaching of the gospel to the world. Few other critical events in human natory have had such far-reaching consequences as this one incident in the life of this notable man. It ought, therefore, to tepay us to study the command and prom-les which were given to him at the outset of his career: I will bless thee, and thou ise which were given to him at the outset of his career. I will bless thee, and thou shalt be a blessing."
"The object for which Abram was blessed

"The object for which Abram was blessed commands our attention. He was called into God's service, not simply on his own account, but that he might be a minister of good to others; he was not only to receive, but he was to dispense blessings. He was to diffuse through the earth some of the blessings of which he had become the recipient. This element in his career deserves the closest study. He was to be an instrument in the divine bond for diffusing among men, for scattering wherever he went, the truths, the premises, the comforts, the revelations which had been committed to him. He not only was to be blessed himself, but he was to be a blessing. He was endowed with grace not merely that he might confer them upon others, that he might make others to enjoy them. His name was indeed to be great, but it was to be great chiefly as a dispenser of blessings to the world.

to transmit, to hand over to his fellowmen.

This principle accords with and is illustrated in all God's higher dealings with men. He gives us blessings in order that we may now use them for others. He furnishes us with advantages so that we may be of advantage to our fellows. Even in the material universe this rule holds good. Examples multiply in all directions. The sim, for instance, is made a glowing and wonderful orb of light, not on its own account, but for the sake of the solar system to which it ministers. If when it was created it had been conscious of its vast size and peerless splendor, suppose it had beau to plume itself on these qualities, as though it had no relations to other worlds. Suppose it had said: 'Vonder moon is not lustrous; the planets have no self-iuminous though it had no relations to other worlds. Suppose it had said: 'Vonder moon is not lustrous; the pianets have no self-iuminous powers: none of them can shine. I am as great as all of them together. How great I am!' How quickly would angele lips have rebuked it. Sun, thou art made to shine for others, to illumine yonder moon and make her light up the night; to shine on the pianets, and thus send thy rays by reflection through space; to become the center of light and srowth and gladness for all this system of which thou art the center, even out yonder to the dark spaces where Uranus and Neptune revolve. Thy light is given thee that thou mayest become a blessing.

"So the occan is made salt, and wide, and deep, in order that it may bear ships upon its bosom, temper the colder regions of the North with its warm Guif Stream, send back to the land again in rains and showers the watery treasures which the rivers your lite its hadren.

and the breath from their summits may lift his thoughts toward the great Creator who 'planted their sunless pillars deep in earth, and khedies their summit day by day with rosy light. Much more is it Ged's surpose that man, his most cherished handiwork, shair be a blessing."

### JESUS A RULER, YET OBEDIENT UNTO DEATH.

At the Methodist Church at Jennings last might the Reverend R. D. Sayder preached from the text: "What manner of main is this." Mark iv, 4. He said in part: "The occasion that brought forth this question was the first evidence of Christ's power over the elements. Jesus had been teaching the multirules in parables. These, many did not comprehend. The disciples had drunk them in until they were intoxicated with their truth and sublimity. The nuth crept on unnoticed; they were in the midst of the sea. Jesus, used to the mysteries and wanders hidden to man, weary in body, had fallen asleep. The little beat danced on the water, the occupants hury feasting on the manual given during the day. The sky darkers, the lightning kieses with her tongste of fire the blackened face of heaven. But above all the storm and roar, a cry reached the Sayler's ear, his disciples crying to him for add.

with three words Jesus stand of the tempests, wiped the tearwirops from the anary face of heaven, and embellished it anew with jewels from heaven's casket, stopped the tossing of the little boat, put a sea to sleep, and demonstrated his power to control the winds and the seas and still the troubled breast.

"Soul, soul, cast on him your every care."

"Soul, soul, cast on bim your every care.

"What manner of man is this? Look at the plan of his life. It is hard for us to determine on a plan. We begin life late. Men of years are often boys in thought and purpose, Jesus began as early as 12, and then his whole life plan seemed fixed. He knew his Pather's husiness, and was about it, to the surprise of his parents and the astonishment of the wisdom of the ages. He was never surprised nor disappointed. His plan was never interfered with: every act, every word, every deed of himself and others, was a part of the great drama that cuminated in the twilight of Gethsemane, the shadows of Pilate's court, the darkness of Calvary, the midnight of the tomb, the morning of the resurrection, and the monday shiender, when the cloud received liftn out of their sight.

"If one of its were to attempt to found

and the monday sniendor, when the cloud received lifth out of their sight.

"If one of its were to attempt to found a system of religion, think how we would received. We would ransack beaven and earth; we would want to live in monasteries, and mansions; we would turn the bowels of the earth up to the sun and read history from the hollow echo of our own shovel; we would want to travel from the farm to the halls of the Legislature; have all the titles and honors that this world could bestow, and then then have history repeat itself, and we fall.

"Josus did not pass, or need to pass, through this, He did not learn 'A' to-day and 'B' to-morrow. He was 'very God' from the foundation of the world, and before him the whole scene had shood for ages as one great panorama. At 12 he was 'about his Pather's business,' and at 39 he had finished this work.

"He spoke with authority, and devils, men, saints and angels were his auditors, fie said to the blind, 'See,' and they saw; to the deaf, 'Hear," and they heard; to the dead, 'Arlse,' and they arose; to the clements, 'Be still,' and they wasse; to the clements, 'Be still,' and they came out; to the dead, 'Arlse,' and they arose; to the clements, 'Be still,' and they were still. The whole universe heard his voice and obseptind of the cross."

### TWO SERMONS PREACHED AT PIASA CHAUTAUQUA.

Chautauqua, Ill., July 22.—The quiet of the Sabbath was not broken by the hun-dreds of visitors that came to-day to attend the various religious exercises. This morning at 9:20 o'clock Sunday school was held in the Tabernacle, Thomas H. Perrin cting as superintendent. At II o'clock the Reverend Doctor A. A. Willits of New Jersey preached on "The Conversion of Saul of Tarsus to Christianity." Before Saul of Tarsus to Christianity." Before the semon Riatchford Kavanaugh of Chicago sang "It is Enough," from Mendelssohn's "Elijah." Doctor Willits took for his text Romans, first chapter, fourth verse, "Paul, a servant of Jesus Christ, called to be an apostic, separated unto the Gospel of Ged." In part he spoke as follows:

"The conversion of Saul may be a more important event, even in the history of this world, than the capture of a city or the founding of an Empire. And, since the resurrection of Jesus Christ from the deal and the descent of the holy spirit on the

resurrection of Jesus Christ from the dead and the descent of the holy spirit on the Day of Pentecost there has been no more important event in the history of our race than the conversion of Saul of Tarsus to Christianity. Whether viewed as a most wonderful illustration of the mercy and grace of Jesus Christ or as an unanswerable demonstration of the truth of Christianity, or as an event affecting most vitally the welfare of the church and the world in all subsequent ages, it alike challenges our wonder, admiration and gratitude.

"No mere man before nor since has filled." 'No mere man before nor since has filled

"No mere man before nor since has filled so large a space in the history of human redemption or left so deep, so lasting and so beaeticent impression upon the ages.

The gospel of Jesus Christ is the greatest moral power that has ever operated on the earth, and St. Paul was its greatest apostle and minister."

He then proceeded to show in a most interesting manner the circumstances that transformed this Saul from the chief of transformed this Saul from the chief of transformed this the chief apostle of Christen transformed this said from the chief of Chris-persecutors to the chief aposile of Chris-tianity, and gave a rapid sketch of his re-markable life, labors and successes as an apostle. In conclusion he said:

"One hardly knows which to admire most

"One hardly knows which to admire most the sweetness of his spirit, the magnitude of his labors or his heroism in suffering and death. The world has no match for either. Glorious old hero! He was the noblest trophy of the cross and he was its grandest apostle. No urn contains his ashes, no marble commemorates his virtues, but the divine sentiments of his great mind and hobbe heart glow forever in his matchless let-"His name and deeds and ideas are em-

remain forever an unanswerable testimony to the nebility of his character and the divine beauty and truth of the religion he proclaimed." proclaimed."

This afternoon at 4 Blaichford Kavan-augh and the Reoney boys of Chicago gave a sacred concert in the Tebernacle. The concert, the programme of which was printed in this morning's Republic, was of

concert, the programme of which was printed in this morning's Republic, was of superior excellence.

This evening Professor James Primrose Whyte of Lake Forest University, occupied the Chautanapa puipit. Professor Whyte preached on "Christ as a Public Speaker," taking as his text, John vii, 46: "Never man spoke like this man."

In part, Professor Whyte sald:
"There is no proof accepted by all authorities that Christ ever wrote a simple word. He spoke, and from his lips the eternal life surged into the souls of his hearest. The Rible is a powerful agency in helping the church of God united, but it is by the spoken, living word that men are converted to God. Of all the sweet sounds which hold our attention, the new voice of the lisping haby; the tender admontition of a mother; the past, speaking in the old, gray veteran; are all fuscinating, but the pathes and power of Christ's voice goes far and beyond them all.

"There are four escentials to effectiveness in the art of public speaking. First, the character of the speaker must be above reproof; second, his message must be attractive to a universal audience; third, he himself must be interested in his subject; fourth, he must speak as one having authority.

"Measure Jesus Christ by that standard."

fourth, he must speak as one having authority.

"Measure Jesus Christ by that standard and he stands incomparable above all the orators. No man has ever dared to speak a word against him. The world has not changed Pilate's verdict, 'I can find no fault in him.' It has been sitting in judgment for nineteen hundred years, and he remains pure, consistent, loving and holy. His message has been sounded to the ends of the earth. The nations and the islands of the earth. The nations and the islands of the earth. The nations and the slands of the earth are bowling before him as he speaks. The poor ones of the earth are made glad at his words. W. J. Bryan delivers a speech at the Chicago Democratic Convention in '96 which is a nine days' wonder and attracts the attention of a nation, but Jesus Christ preached sermons which have been used and read by the world for nineteen centuries. Ask the martyrs, the Covenanters, the Pilgrims, the poor, if Christ's message is interesting and attractive.

"Jesus gave-shis life to seal with eternal truth the message which he spoke. He taught as one having authority. He speaks for the King. How for would you go to hear him? He scatters blessings as a King gives favors, and the poor and weary of the earth are invited to his home."

Rain Relieves Paris.

known.

The ruin interfered with the plans of the Shah, who remained indeors to-day until late in the afternoon, when he went for a drive in the Hois de Boulogne and the Champs Elysees.

### NEITHER A FARMER NOR A MUGWUMP.

Tanner's Estimate of Himself Is Borne Out by His Officials Acts.

### PETS AT STATE INSTITUTIONS.

Dietates Contracts for Supplies and Directs Boards and Superintendents to Buy From Favorite Dealers.

PECIAL CORRESPONDENCE issue in Illinois politics," remarked Mayor Carter H. Harrison to me yesterday. "Ini fight for Bryan. But when it comes to the contest between Alsohuler and Yates, the maledorous doings of John Riley Tanner will be stirred up and thrown into the Republican camp. I believe in telling the people of Illinois what Tanner has done and ment in sweeping terms of the Republican administration of Tanner by the convention that nominated Yates. Tanner also is responsible for the Allen bill and all the iniquity of the last two General Assemblies." Here in Kankakee is located one of the

John R. Tanner assumed charge of the State institutions, the Lorimer coal firm has had contracts to burn, and they seem to have

contracts to burn, and they seem to have been of such a nature that they could be altered if the market made such alteration desirable from the Lorimer view.

My attention was called to these facts some time last year by a coal operator in Southern Illinois, who had been an unsuccessful bidder for same of the institutions. essful bidder for some of the institution la some instances the contract called for lump coal at \$1.55, and the coal company furnished mine-run coal, worth under the contract \$1.55, and collected for lump.

Tanner's Mandates.

But I am getting ahead of one section of my story. Here is a letter sent to the super-intendents of State institutions in 1895—1883 are the Governor's, and will be found in the Springfield Journal of September 12, 1891.

light of day last winter in a Chicago hews-paper. It exemplifies one phase of "Tan-nerism"—how Tanner hands out rewards for contributions to his campaign fund—at the expense of the people of the State. While these orders are not couched in imperative these orders are not codened in imperimental terms, it is understood at the State institu-tions that they were to be obeyed, and if they were not obeyed the offending officer would be looking for another job. Governor would be looking for another job, toverhor Tanner played a double game on some of the confiding firms he pretended to serve in this manner. His first circular letter to the supertutendents did not include the firm of Franklin McVeagh & Co., wholesale grocers, who contributed so much to Repub-lican success in 1895. The omission caused a traveling salesman of McVeagh's to call on the Governor and remonstrate because his firm had been given a frigid reception, when it was common knowledge that it was

with the guternatorial smile.

The Governor gave blm betters that appeared to repair the omission, and he was instructed to exhibit them to the superintendents. He did so, but one of the superintendents alleged that the Governor conveyed information to the superintendents that "the McVeagh letter didn't mean much."

much."
Another kick was registered by Mr.
O'Shaughnessy, Commissioner of Tainer in

much."

Another kick was registered by Mr. O'Shaughnessy, Commissioner of Tsiner in the Joinet penitientury, and who is a partner in the Joinet penitientury, and who is a partner in the clothing firm of Clement, fune & Co. of Chicago. The name of his firm had been omitted from the gub-matorial list of favories, and Mr. o'Shaughnessy wash't long in finding it out, and registered his protect in the office of the Governor, as the following bears witness: (Compare this date with that of the Tanner letter above quoted.)

"State of Blinois. Executive Office, Springfield, January II, 188.—Dear Sir: In addition to the list that I sent you of firms friendly to the Republican party and the administration, I wish to add the names of Clement, Bane & Co. of Chicago, dealers in all kinds of meats.

"Armour & Co. of Kansas City have no connection whatever with Armour & Co. of Chicago, Tsey are a foreign firm and not entitled to patronage from Hilinois. Very truly yours. JOHN R. TANNER. Armour & Co. of Chicago, that a close friend in one of the institutions, protably Joilet, for action was quickly obtained after the omission from the first list. It took four months for MacVeagh & Co. is a reliable house of Franklin MacVeagh & Co. is a reliable house to deal with, and will be pleased if you will accord them every courtesy that you do the other houses that bid upon supplies to be furnished your institution, Yours very truly.

Since all this has become known the Governor took into his official besom a

Since all this has become known the Governor took into his official become a wholesale grocery firm in Springfield, the Stacy-Herbst Company, but he did not

wholesale grocery firm in Springfield, the
Stacy-Herbst Company, but he did not
trust the malls with the information that
this firm was to be favored. There is no
telling how beneficial is the "inside" to the
concerns doing business with the institutions under Tanner's benign administration.
Within the last year or so the StacyHerbst company has shown evidences of
greatly increased trade.

The firm of John W. Bunn & Co. of
Springfield appears to be under the Tanner
ban, although John W. Bunn is, and has
been for years, one of the most liberal
contributors to Republican campaigns in
the State. Bunn & Co. furnish tuberoes
syrup and American flake oats to the Jacksonville Hospital for the Insane, and that
is the extent of their "puil" with the Tanner administration.

is the extent of their "pull" with the Tanner administration.

The Governor has been a prolific letter
writer. His orders are on file in the hospital here and at other points where institutions are located. They dictate appointments, seaving nothing to the discretion of
the superintendents. The question of competence never enters into the Governor's
calculations. Tanner being for them it
was uscless for institution officers to be
against them. He is accused of demanding
advances in wages for favorites who were
not worth the stipend they were than re-

Cont Contracts.

ceiving, and was a very tyrant in ruling the officers and employes.

Coal Contracts.

Returning to the coal contracts of Billy Lorimer's coal firm, in July, 1835, the superintendent of the Kankakee Hospital advertises for bids for 30,000 tons of coal lease tump, 10-909 mine-run and 10,000 peal. When the bids were opened it is said that the proposition of the Lorimer firm was higher than some of the others, and that the proposition of the Lorimer firm was higher than some of the others, and that the trustees adjourned their sitting without letting the contract, in the interim before the next meeting, O'Gara, King & Co. were commandented with, it is said, and a telegram was rushed to Kankakee amouncing that that firm would bid "as low as anybody," Thereupon the trustees is assembled and awarded the contract to O'Gara, King & Co.

This was in July and the coal began to arrive immediately. Along in November the trustees discovered that the terms of the contract were being violated by the coal company. O'Gara, King & Co. had agreed to furnish pea coal at \$1.50, mine-run at \$1.55 and lump at \$1.55. The hospital was receiving all mine-run and was charged with bump. The Superintendent made the discovery when he examined the freight hill. He refused to pay the bills of the Loriner Company and reported the facts to the trustees.

One of the coal firm appeared before the trustees and spoke of the "good polities" in paying a bill due Congressman Lorimee's firm, the question between the mine-run and hump was too small a thing to quilible over. O'Gara is said to have been the coal representative who handled the matter. When the political phantom failed to work, he related a hard lack story of how the firm were expecting to obtain coacessions from the railroads through Railroad and Warehouse Commissioner Joe Bidwell, a lieutenant of the Governor's, and how Bidwell's sickness had spoiled the combination. He said the tirm was losing money on contracts they had with the State.

The coal operator changed his tune when the board o

Here in Kankakee is located one of the largest hospitals for the insane in the United States, and it is pointed to as a model of its kind. The people of Kankakee know what "Tannerism" is without a modern political dictionary to act as guide. They have rubbed up against it in many of its phases. The Republicans of Kankakee do not indoorse the Tanner plank in the State platform.

Tanner's influence in the Kankakee bospital extends from the employment of the lowest menial to the awarding of all contracts—and if the contractor discovers that he is not making as much as he believes he should make, the obliging Tanner steps in and at the expense of the people of Rimois forces a raise on the original amount.

These are sweeping and somewhat serious charges to bring against a Governor whose administration "calls forth praise from all good citizens, irrespective of political affiliation."

O'Gara, King & Co, are extensive coal dealers in Chicago and have had contracts with several institutions of the State, Reference in this article will be made to only two of them—the hospitals for the insane located here and at Anna.

Congressman William Lorimer is a silent pariner in the O'Gara coal firm. His role and the covernor Tanner are so well known to every reader of The Republic that it is not necessary to refer to term. Since John R. Tanner assumed charge of the State Institutions, the Lorimer coal firm has had leaders in Chicago and have had contracts with Governor Tanner are so well known to every reader of the Republic that it is not necessary to refer to them. Since John R. Tanner assumed charge of the State Institutions, the Lorimer coal firm has had the first the branch of the State Institutions an utter farce.

Tanner Confesses.

The truth s. Tanner makes the bid features of the State institutions an atter farce. There is not, it is said, competition in any article furnished this institution, unless it is something which is not sold by a favorite of the Tanner regime.

The letters of the Governor quoted above were printed nearly a year ago, and in his Springheld organ the Governor achowiesel their genuineness. He justified the action taken by stating he believed in patronizing triends and not enemies of his administration—"he did not pretend to be a mugwump or a farmer, nor did he claim any patent upon his integrity or fair dealing."

There is Lorg R. Tanner's estimate of

than a year, according to the date, from the time Tanner took the oath as Governor. He probably began business as soon as all the Democratic clerks and employes had been discharged:

"State of Illinois, Executive Office, Springfield, January 3, 1888.—Dear Sir: I herein inclose to you a list of firms doing business in Chicago who are our friends; gentlemen who have in the past contributed to Republican success, and who are also the reprem Chicago who are our friends, generally the continuous part of the past contributed to Republican success, and who are also the representatives of houses of high standing in their respective lines. Please submit the list to your Trustees or Commissioners for their consideration, treating my communication, however, as confidential. Yours very confidential, Yours very confidential. Yours very their consideration in the death, and succeeded in electing five delegates to the cation, however, as confidential. Yours very truly, JOHN R. TANNER."

One of the superintendents did not treat this letter as "confidential," and it saw the light of day last winter in a Chicago newspaper. It exemplifies one phase of "Tannerism"—how Tanner hands out rewards for contributions to his campadan fond—at the expense of the people of the State. While

was a chance for him, and on the third ballot led the stampeds to Yates from the Hancey fort.

The Tanner delegates from Kankakes were the ploneers in descriing Hancey and pointing the way for the Tanner delegates to go to Yates.

I have been favored with a letter written in August, 18%, in confidence by one of the Kankakee trustees to a friend. He tells secrets, of course, and among other good sentences, I quote these:

"We hesitated to take action because the pay roll is already too big. \* \* I did not think it advisable to urge a new man, as I have been the biggest kleker on stuffing the pay roll. \* \* If possible, recommend the coal from O'Gara, King & Co.—Jir. Lorimer is in the firm. \* \* Political pull is all they can get into their heads, and I will work that line. \* \* The coal is from Minouk and at a fair price. Destroy this."

I believe it onlie appropriate to show the troy this."
I believe it quite appropriate to show the

I believe it quite appropriate to show the way the taxpayers have been milked by this Kankakee institution. If there were no extra expense to the people "Tanner-iem" in the Kankakee institution wouldn't hurt so much. Tanner took charge in 1837 and his letters show it was a year before he got down to business, so the appropriations for the legislative session of 1837 can be presumed to be fair. The total for this institution was \$63,000 for the two years ending June 20, 1832 Two years later, in 1839, with his "businessifice" administration under full headway in this institution, the necessity for more money became apparent and the Legislature of that year made the total \$334,000-or exactly \$10,000 more than the preceding Legislature.

So much for "Tannerism" in the Kankake Hospital for the Insane, Let me suggest that the reader turn to the plank in the Republican platform referring to Tanner and read it again. How does it strike yea? And how about Tanner's estimate of himself?

J. L. PICKERING.

#### FATHER SCOTT'S FIRST MASS. Solemn Ceremony at St. Alphonsus's (Rock) Church.

Father Philip A. Scott celebrated his first

holy mass yesterday morning in St. Alphonsus's (Rock) Church, which the priest had attended as a layman for many years. Shortly before 9 o'clock the sodalities of the parish proceeded, in advance of the celchrant, from the new Sodulity Hall, on Cook avenue, to the church. The priest was escorted to the sanctuary, outside of which his nearest relatives occupied seats. The regular mass was sung. Father E. K. Cantweil acted as assistant and Fathers Charles A. Maddox and G. P. Robinson officiated A. Maddex and G. P. Robinson officiated as deacon and subdeacon respectively, with Fathers Milton Cahill and M. Meyer as masters of ceremony. "The mission of the Priest in the World." was the theme of the sermon by Father Edward Kennedy.

The aliar was decorated with potted plints and pulms. To the left, a throne of white and gold, with a canopy in harmony, was occupied by Father Scott during the sermon and infervals in the mass. Father Scott was ordained last Wednesday by Bishop J. J. Glennon in Kansas City. He will remain in St. Louis a few days, and will then return to the Redemptorist College for another year.

Waterloo Republicans,

Waterloo Republicans.

REPUBLIC SPECIAL.

Waterloo, Ill., July 23.—Republicans of Waterloo, Ill., July 23.—Republicans of Waterloo Precinet met here quietly late last night and selected the following delegates to attend the County Convention at Hecker on August II: Emory Peter Slate, Mathew J. Crowe, Henry Richeman, Fred Joedicke, Doctor Louis Adeisberger, Ernst Osterholt, A. H. Sinclair, Jacob Frank, John E. Weber, Adam Arras, Henry Loehr, S.; Phillip Vogt, Jr.; John Griot, Edward Haitenhoff. The following were indorsed: Phillip Arras, Circuit Clerk; George W. Franklin, County Commissioner. Friends of Doctor E. J. Lee, candidate for Coroner, feel disgruntled because his indorsement was overlooked. Doctor Lee announced himself a candidate for somination five months.

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# **London Whiffs**

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